Dear friend

When you asked me on Saturday morning to speak some evening at the fair. I had not determined fully in my own mind what my course should be. I have since determined not to speak & will state my reasons.

It is perhaps well known to you that I have thought the directing spirit of both the Anti-Slavery & the American A. S. society was narrow & intolerant, attempting to impose on all, the conscientious views of a few, without considering whether the premises were agreed to on both sides; as for instance, you & I think we with our professions cannot consistently remain in a pro slavery church, or party. A very good rule for us. because we agree in the premises on which the argument is based, which leads us to this conclusion; but when we go further, & say that no abolitionist can consistently remain in either of these bodies, we forget the rights of individual

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judgement & conscience, & become bigoted, & if we deny to those who differ from us, any conscientious feeling or consistent action, intolerant,

A man thinks & many I doubts not honestly do, think, the constitution an anti slavery instrument. What right have I to say, that such an one cannot consistently take office under that instrument. You probably would say to this, that the resolutions passed by the societies bind nobody, & that the platform is free It may be in form, but it is not in fact. & the treatment a man differing from ourselves receives in our meetings, is such as to prevent any one from wishing to bear it more than once. To our friends we can forgive much, but to those with whom we have differed, we can excuse nothing. D. L. Child can vote for a slaveholder, & receive but a slight rebuke. while a man who honestly votes, or is voted for in the Liberty Party is condemned without benefit of clergy. Now for myself I consider them both as mistaken, but think Mr. Child the greater sinner. if either sins, because his light is greater.

But to come to the case in hand & which principally led me to my determination. Why should the Chronotype be considered more unfit for an advertising medium than the Post or Athas. You will

probably say, the one is a secret & the other an open enemy. A very easy assertion to make, but not so easy to prove. The editor differs from us in his views of the course that should be taken, but he makes no secret of them. he is as fair in as a bove board as the Post & more so. If you say that he does not with the abolition of slavery. I join issue with you & require some proof. You will probably say that he would desert the cause if some other inducement should arise, & so would you. He would not abolish slavery by certain means, because he believes the evils that would result from their use, would be a more & greater evil. You would not abolish slavery by physical force or purchase, because you believe the same. I believe him to be honest in his efforts. I believe you to be same & sympathise with your main idea of using moral power as the main lever. but regret the illiberality which denies to me the right to judge what is consistent for me & what not.

I cannot speak at the fair therefore because I disagree with its managers in a matter right in itself but which involves a principle. I do not wish to countenance the exclusiveness it has shown, & should not wish to mar the harmony that prevails by finding fault with what was done as I should feel bound to do if I spoke

I have stated as briefly, though not very clearly, as I could my feelings ~~my feelings~~ which by the way are not confined to myself but are quite common among what are called old organized abolitionists. I have done this because I wished to say to you, what I make no secret of to others. I do it, or rather I differ from you with deep sorrow because as I said before my sympathies are with the old societies, but the vital question of toleration has become involved & I must confess that much as I wish to free the slave I am not willing to do it at the expense of freedom of thought.

I am sorry to trouble you with this at the present time & hope we may both receive & confer the full measure of freedom.

yrs truly
W. A. White

Paterson
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W. A. Mitchell

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Mrs. M. W. Chapman

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